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Index to
the Five Issues on
Globalization in Theological Education

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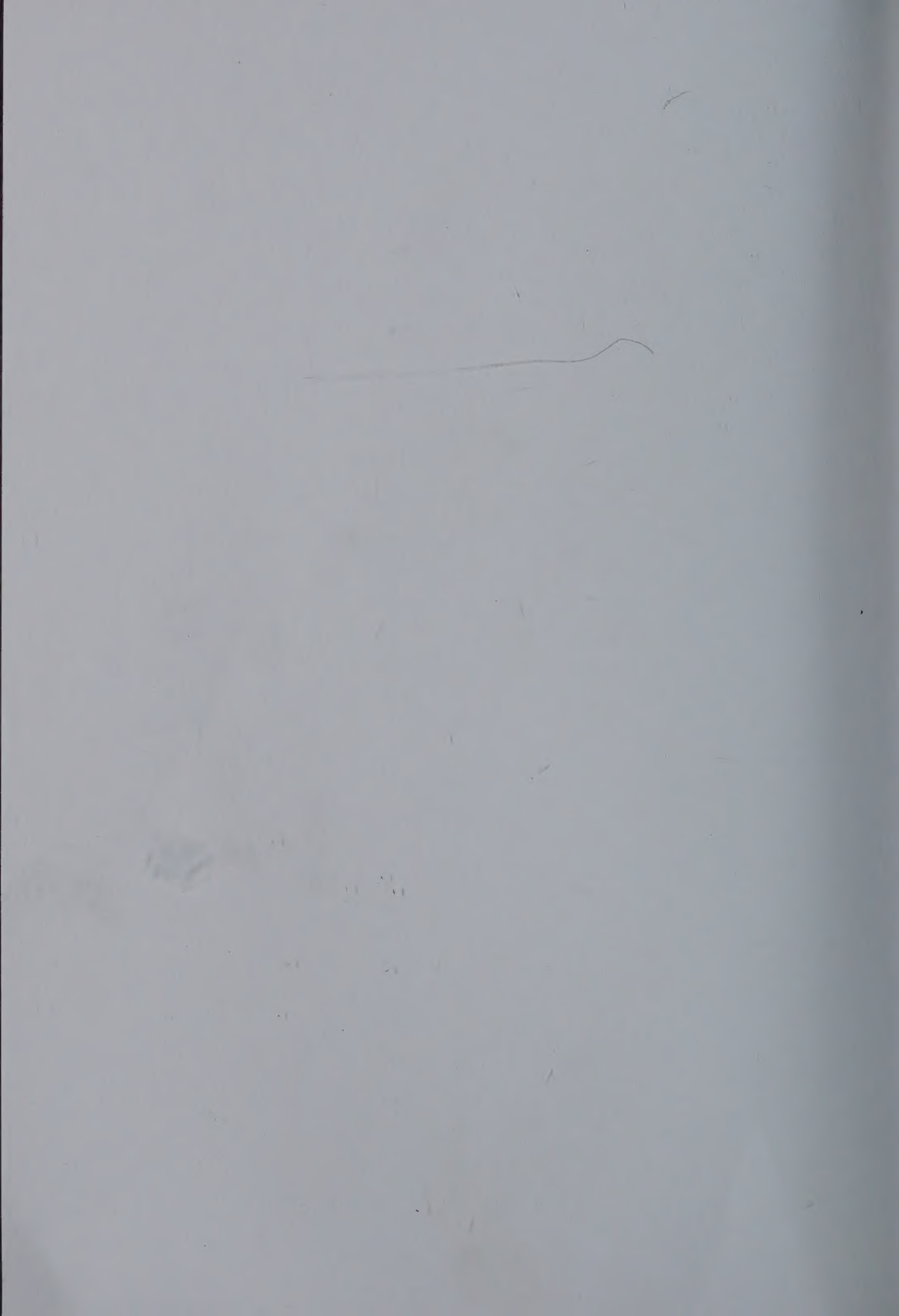
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Index to the Five Issues on Globalization in Theological Education

This index is offered as a guide to five issues of the journal *Theological Education* that focused on globalization in North American theological education. The issues were published under the auspices of the Task Force on Globalization by The Association of Theological Schools (ATS) between the years 1990 and 1994.

In this document, we have reproduced the table of contents and the editorial introduction from each issue. We hope they will serve as a historical review of the globalization emphasis of the ATS over more than a decade, the issues which that programmatic emphasis addressed, and the literature it produced. This index should not be construed as a complete survey of the entire globalization movement in theological education, but rather as a guide to the literature commissioned by the Task Force on Globalization and underwritten by The Pew Charitable Trusts.

Globalization continues to be a priority of the Association. New directions and programmatic emphases are being developed to carry the issue forward into the next century. The journey thus far has been an eventful and fruitful one. There is promise that the future holds even greater progress in globalized theological education within our schools and among our students and faculties.

William E. Leshner, Chairman
Robert J. Schreiter, Consultant
Task Force on Globalization



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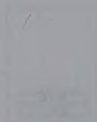
Index to the Five Layers of
Globalization in Theological Education

The paper is divided into five parts. The first part, 'Globalization', discusses the concept of globalization and its impact on the world. The second part, 'Theology', discusses the role of theology in the global context. The third part, 'Education', discusses the role of education in the global context. The fourth part, 'Theology and Education', discusses the relationship between theology and education. The fifth part, 'Globalization and Theology and Education', discusses the relationship between globalization, theology, and education.

In the second part, 'Theology', the author discusses the role of theology in the global context. The author argues that theology is not just a set of beliefs and practices, but a way of life. Theology is a way of seeing the world and of responding to it. Theology is a way of living that is rooted in the Bible and in the life of Jesus Christ. Theology is a way of living that is open to the world and to the needs of the world. Theology is a way of living that is committed to the pursuit of truth and to the promotion of justice and peace.

The third part, 'Education', discusses the role of education in the global context. The author argues that education is not just a process of transmitting knowledge and skills, but a process of transforming lives. Education is a process of helping people to see the world and to respond to it in a new way. Education is a process of helping people to live more fully and more justly. Education is a process of helping people to become more responsible citizens of the world.

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Journal: [Journal]
Volume: [Volume]
Issue: [Issue]
Page: [Page]



Theological Education
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Fundamental Issues in Globalization

Volume XXVI, Supplement I, Spring 1990

CONTENTS

Editorial Introduction

William E. Lesher

Robert J. Schreiter

Mapping Globalization for Theological Education

S. Mark Heim

Pluralism at Home: Globalization Within North America

Fumitaka Matsuoka

Engaging the Other in the Global Village

Mark Kline Taylor

Gary J. Bekker

Education for a Global Theology

Marsha Hewitt

Cyril Powles

Carolyn Sharp

John Sivalon

John Webster

Ray Whitehead

Introduction

William E. Lesher and Robert J. Schreiter

The 1980s saw an increasing awareness and then a concentrated reflection on issues surrounding the globalization of theological education. Beginning with the work of the Committee on Internationalization of Theological Education and continued in the Committee on Global Theological Education, a series of papers and reports has been generated that is bringing incremental clarity to our conceptualizing of just what is meant by globalization, and why it is important for theological education.

At the 36th Biennial Meeting of The Association of Theological Schools in 1986, a Task Force on Globalization was formed and a mandate developed to work to prepare ATS member schools for the 1990s as a "decade of globalization." Funding from The Pew Charitable Trusts made it possible to consider developing programs, literature, and research that might indeed bring ATS member schools into the next decade in a more prepared fashion.

As the Task Force reflected upon the state of literature on globalization, it noted that a great deal was already available. Much of that literature has been devoted to exploring just what globalization is, and why it should be given attention by theological educators. While that literature has by no means exhausted that exploration, it did—collectively—represent something of a plateau that had already been reached in the discussion, a plateau from which the surrounding countryside could be better assessed.

What was needed now, it was felt, was a next step. Could the state of the discussion be assessed? Were a vocabulary and a set of paradigms emerging that could undergird and help sustain the conversation about globalization on a broader scale among the schools? And could that conversation begin to turn toward implementation in terms of assessing both concepts and programs in the schools, as well as a further development of globalization? At the same time, it was understood that the clarification of fundamental concepts would have to continue.

Four papers were commissioned, then reviewed and refined in a stimulating conference of the Task Force, the authors, and invited guests from outside the North American context at Maryknoll, New York from November 10-12,

1989. The papers are presented now here, in the first of what the Task Force hopes to be a series of special volumes on globalization in theological education.

The first paper, prepared by S. Mark Heim, brings together much of the ATS literature on globalization. He raises again for us many of the basic issues about globalization but offers a helpful overview of that discussion. Most importantly, however, he provides a kind of conceptual map whereby schools can locate their own understandings of globalization within the bigger picture, and in so doing, suggests how we might better communicate with one another on this important topic. He also draws out of all of this some significant implications and issues that are now before us.

In the second paper, Fumitaka Matsuoka takes us further in understanding better a central issue for globalization: How does our motivation to relate better to peoples around the planet square with our relations with the "others" in our midst—women, people of color, native peoples, the poor? A special value of Fumitaka's presentation is its focus on the implications for theological schools as institutions in responding to this issue. He directs our gaze unrelentingly toward this issue and explores what will have to happen in order to come to terms with sexism, racism, and classism in our institutions.

The third paper, by Mark Kline Taylor and Gary Bekker, proposes a typology of how we encounter the other. They identify seven paradigms that we use; assess the assumptions, strengths, and weaknesses of each; and offer what they see as the practical impact of working out of each of them. They close their presentation with some of the concrete implications that are entailed in facing the global challenge. Like the Heim paper, they provide some useful vocabulary and tools for assessing where we stand and where we might go.

The fourth paper is a product of a team effort by a group in the Toronto School of Theology. Working in this fashion models an important aspect of what globalized theological reflection means. The group takes up four important themes in globalization—globalization and liberation, globalization and evangelism, globalization and dialogue, and the theological foundations for globalization—then tries both to focus and to advance the discussion of each. They close with some concrete implications flowing out of their reflections for the current state of theological education.

It is the hope of the Task Force that member institutions will find these presentations helpful, both in the continuing clarification process about globalization and in moving discussion and implementation forward in our schools.

Patterns of Globalization: Six Studies

Volume XXVII, Number 2, Spring 1991

CONTENTS

Editorial Introduction

David A. Roozen

Globalization in Mid-America

Richard F. Veith

Evangelicals in Transition

Robert L. Stivers

Globalization Is Closing In on Us

Ronald C. White, Jr.

Globalization Begins at Home

James N. Pankratz

Globalization in the Rising Sunbelt

Erskine Clarke

Piece by Piece: A Mosaic of Global Theological Education

Anne C. Reissner

**Globalization: A Study of Institutional Change
in Theological Education**

David S. Schuller

Introduction

David A. Roozen

Twenty-seven faculty and administrators edged to the front of their chairs. A seminary president was beginning his response to preliminary drafts of papers that, in revised form, would be published as "Fundamental Issues in Globalization" (*Theological Education*, Spring 1990). "I want to thank the authors for their careful and thoughtful analysis," he began. "These papers certainly clarify and extend, in a most helpful way, the increasingly nuanced understandings that are emerging of the conceptual and theological issues at stake in our concern with globalization. But," he continued:

I'm at a slightly different place. Where I really need help is on how to translate all this into the *praxis* of my institution; how to institutionalize it within our program and core commitments. What do we know about this?

Although the process of preparing the six case studies of "global" programs and the concluding article on implications for institutional change contained in this issue of *Theological Education* began well before the president's question, the question cuts to the heart of the issue's intent. What does it look like when conversation and reflection turn toward implementation? What can we learn from the experience of institutions that have developed programmatic embodiments of globally oriented commitments?

After six years of work by the Shriver Committee, The Association of Theological Schools at the thirty-fifth Biennial Meeting in 1986 formed a Task Force on Globalization which was given a mandate to prepare ATS member schools for the 1990s as a "decade of globalization." Funding from The Pew Charitable Trusts enabled the Task Force to sponsor a variety of research and programs directed toward this end. The above noted collection of papers on fundamental issues in globalization is one expression of that effort, as was the 1990 Summer Institute on Globalization, and the 1989 survey on globalization in theological education.¹ This issue of *Theological Education* is yet another.

The six case studies were commissioned by the Task Force's Study / Survey Committee, chaired by Faith Burgess. I was invited by the committee to design and manage the process of preparing the cases. The cases were intended to combine description and critical reflection. Specifically, case writers were

asked to include:

- A. A description of the historical development of and originating motivations for the program;
- B. A description of the program's goals and process as experienced by leaders and participants;
- C. An elaboration of the institution's learnings about the bridges and barriers to the implementation of such programs;
- D. Critical reflection concerning the pedagogical and theological assumptions underlying the program, and efficiency of the program.

The six programs presented in the cases were chosen by the committee to include as much diversity as possible among different global understandings, different theological understandings, different program foci, and different stages of development; as well as denominational background and regional setting. The programs were *not* chosen with the expectation that they necessarily represented "best of class." Nevertheless, each program was well recommended to the committee and was chosen with the expectation that it offered positive learnings.

Case writers were selected on the basis of their case writing experience, understanding of theological education, and proximity to the selected programs. "Globalization" experience was not a prerequisite. None of the originally selected case writers was employed by their case institution. However, each case writer was teamed with an internal consultant. Figure 1 which follows lists the case writers, internal consultants, case institutions, and focal programs of the cases.

FIGURE 1: Globalization Cases

| Writer | Internal Consultant | Institution | Case Program |
|-------------------|---------------------|--------------------------------------|-------------------------------------|
| Richard Vieth | John C. Wagner | United Theological Seminary | Transcultural Experience |
| Robert L. Stivers | Tim Weber | Denver Baptist Seminary | Pilot Immersion Project |
| Ronald White | Jeremiah McCarthy | St. John's Seminary Camarillo, CA | Multicultural M.Div. |
| James N. Pankratz | Terry Anderson | Vancouver School of Theology | M. Div. in Native Ministries |
| | Erskine Clarke* | Columbia Theological Seminary | Alternative Context for Ministry |
| Anne Reissner | Robert Schreiter | Catholic Theological Seminary | World Mission Program |

*Louis Weeks began the process as case writer, but had to withdraw. Erskine Clarke was serving as internal consultant and switched roles to case writer upon Weeks's withdrawal.

The case writers met for an initial briefing during a Task Force conference at Maryknoll, New York from November 10-12, 1989. The purpose of the cases was outlined, and the writers developed a common protocol to use as a framework for constructing their cases. A number of analytical case studies of educational programs were also reviewed, as was literature on institutional change. A major consideration for holding the briefing within the context of the Task Force conference was the opportunity it provided for case writers to interact with Task Force members and guests, and to participate in the review of drafts of Task Force commissioned papers on fundamental issues in globalization.

Writers prepared initial drafts of cases based on the equivalent of approximately two days on site at their case institutions; comprehensive reviews of institutional documents related to the program under consideration; and innumerable follow-up, often telephone conversations. Drafts were reviewed by the writers' internal consultants and then again at a two-day writers' conference held in May 1990. The conference also afforded the opportunity for David Schuller to have an extended discussion with writers about emerging

learnings from the cases about institutional change.

The cases and concluding article on implications for institutional change represent a commitment on the part of the Task Force to help move the discussion of globalization toward implementation, and special thanks are due the Task Force and The Pew Charitable Trusts for their initiative in this process. Special thanks are also due the institutions that graciously agreed to open themselves to published, external review, and for the time, insight and candor of all their staff and students who participated in the study, especially the internal consultants. David Schuller has carried a larger share of ATS staff responsibility for globalization for nearly 10 years, and his gentle leadership has been deeply appreciated by all with whom he has worked. My special appreciation for his staff work with the Study/Survey Committee during the formative period of the case study design, and for his willingness to bring his years of experience observing theological education to bear in his concluding article on institutional change. Appreciation also to Gail Buchwalter King for carrying our project to completion, both in her role as editor of *Theological Education*, and more importantly, as ATS staff to the Task Force following David Schuller's departure. My most heartfelt thanks, however, is to the case writers. It is a rare pleasure to work with such a responsive and congenial group.

ENDNOTE

1. See David A. Roozen, "If Our Words Could Make It So: Comparative Perspectives from the 1983 and 1989 Surveys on Globalization in Theological Education," distributed at the thirty-eighth Biennial Meeting of The Association of Theological Schools, Montreal, June 1990.

**Globalization and the
Classical Theological Disciplines**

Volume XXIX, Number 2, Spring 1993

CONTENTS

Introduction

William E. Leshner and Robert J. Schreiter

**Teaching the Introduction to the Old Testament
from a Global Perspective**

Wade Eaton

**Teaching Introduction to the New Testament
from a Global Perspective**

Barbara E. Bowe, RSCJ

Globalization in the Teaching of Church History

Justo L. Gonzalez

**Exploring New Approaches in the Native Ministries Degree Programme
at Vancouver School of Theology**

Brian J. Fraser

Teaching the History of U.S. Christianity in a Global Perspective

David D. Daniels

Christian Theology Between the Global and the Local

Robert J. Schreiter

Introduction

William E. Lesher and Robert J. Schreiter

This is the third volume in a series on the globalization of theological education that has been commissioned by the Task Force on Globalization of The Association of Theological Schools. The first volume consisted of a number of studies assessing the current state of the discussion on globalization in theological education and what further directions it might take. A second volume presented six case studies of how certain member schools of the ATS had developed discussion and programs in globalization.

This third volume focuses further on programs for globalization. It responds to a question that comes frequently from faculty in theological schools: How do I incorporate a global perspective in the course I teach? To respond to this query, the Task Force on Globalization envisioned two consultations on the teaching of the theological disciplines from a globalized perspective. The first consultation was held March 13-16, 1992 near Pittsburgh, Pennsylvania. Six papers were commissioned for this consultation. They all deal with teaching the introductory course in the so-called "classical" theological disciplines of Old Testament, New Testament, general church history, Canadian church history, U.S. church history, and theology. Each paper writer was asked to give his or her understanding of globalization, speak of the special issues globalization raises for the discipline under consideration, methodological and pedagogical issues, and sketches and suggestions toward how the introductory course might be taught. They were encouraged also to provide bibliography to support the course.

These six papers comprise this third volume on globalization. A fourth volume, with papers on teaching the introductory course from a globalized perspective in selected "practical" disciplines, will be published after the March 1993 consultation.

In reading through the six essays, the reader will discern that a certain framework for thinking about globalization and the classical theological disciplines begins to emerge. First of all, how one attends to *perspectives* immediately causes perceptual shifts in all of the disciplines. These perspectival shifts are more than cognitive in nature; they grow out of commitments of struggle by the students (Bowe), or from the perspective of the asymmetries of power transecting

the space in which a discipline is considered (Gonzalez). They may affect profoundly how the discipline is named (Eaton). And perhaps even more importantly, they affect the narratives upon which communities found their identities (Daniels, Fraser). Perspectives generate readings of texts and histories that have been altering Christian self-understandings. Readings through the prisms of race, class, and gender are already becoming familiar to us and contribute significantly to a globalized understanding of these disciplines.

Indeed, as these readings create new questions and suggest different organizations of our knowledge, they interact with forces that are reshaping every culture economically, socially, politically, and culturally. Attending to this process that is impinging on every culture (Schreiter), albeit in distinctively different ways (Gonzalez), is in turn giving us a surer grasp on globalization. What is becoming clearer is that globalization is not so much a single lens that yields a new gaze on our world; rather, it is more like a kaleidoscopic gaze that keeps certain elements constantly in the picture, but in different configurations as different cultures and historical epochs are focused upon. It makes us attend to the *process* of globalization and keeps us from looking for a new *steady* state of affairs. A global focus is one that is aware of these relational shifts.

Another common factor emerging in all the papers, but especially prominent in those by Bowe and Fraser, is the classroom itself as a locus of globalization. This is so not only because of their experiences of living on a globalized planet (although that is certainly evident and central to the teaching situation), but also because of the kinds of questions they learn to ask of themselves and one another, and the kinds of readings they learn to identify together. Globalization is as much a set of attitudes as it is any body of knowledge. How these attitudes are inculcated and supported will be as important for students as any discrete items of information they may absorb.

Finally, while globalization is about attitudes, there are now many materials available to aid the globalization process. The six essays are a veritable cornucopia of bibliography that teachers in these disciplines will find useful. The suggestions for teaching and the syllabi presented should also spark the imagination of our colleagues. It is the hope of the Task Force on Globalization that these essays will not only aid those teaching in these disciplines, but will also add to the conversation about globalization that continues to grow in theological schools.

Globalization:
Tracing the Journey, Charting the Course
Volume XXX, Supplement I, Autumn 1993
CONTENTS

Introduction

David S. Schuller

Globalizing Theological Education: Beginning the Journey

David S. Schuller

**Globalization and the Task of Theological Education
in North America**

Don S. Browning

If Our Words Could Make It So

David A. Roozen

**ATS Task Force Survey of Institutional Response
to Global Theological Education**

The Quest and the Questions

Donald W. Shriver, Jr.

Contextualization from a World Perspective

Robert J. Schreiter

Theological Education: Its Unities and Diversities

Kosuke Koyama

Contextualization as a Dynamic in Theological Education

Mercy Amba Oduyoye

Introduction

David S. Schuller

Given the urgent problems pressing our world and the desire of theological education to respond, can another volume on globalization be justified? Those who view globalization as a passing enthusiasm of “political correctness” or a programmatic emphasis of the ‘80s will answer “No!” They will be joined by those who feel the case has been made for the globalizing of theological education, and now individual seminaries must implement local programs. Well into our second decade of seeking to overcome Western proclivities of provincialism in outlook, yet domination of both the methods and content of our theological disciplines, why this volume?

First, the issue is far more complex than we initially thought. At the beginning, we naively thought that the addition of a few courses on world religions; the enlargement of bibliographies to include more theologians from South America, Africa, and Asia; greater sensitivity to women; and a few more sabbaticals in Third World countries would solve the problem.

Second, the context continues to change radically. Many of those who formulated the concepts that enabled us to begin to think about the problem are themselves being forced to rethink the issues. Our institutions and our intellectual positions reflect political, social, economic, and technological realities more than most of us care to admit.

Third, while colleagues outside North America remind us that globalization is a particularly Western concern, it becomes increasingly clear that theological institutions across the world have structured curricula with Western assumptions and are still dominated by Western theologies and methods.

Thus this volume presents more than a few fresh illustrations of how North American schools are seeking to “globalize” their courses or ethos. The first four articles provide an orientation, seeking to review the path North American schools of theology traveled during the first decades of seeking to incorporate a global perspective.

Those who have joined theological faculties in recent years may profit from the brief historical overview that follows on how the Association sought to conceptualize issues related to globalization and engage schools in a dialogue. From the outset, the leadership was aware of an inherent tension between those

espousing primarily the *evangelism* of the world and those seeking *dialogue* among cultures and faiths of the world.

We have included Don Browning's article from 1986 because its fourfold delineation of "globalization" as used among theological educators has become the beginning point for all subsequent attempts to depict the differing understandings of globalization.

Browning's theoretical framework takes on specificity in David Roozen's 1990 report. Roozen, a respected sociologist, was asked to survey the ATS member schools as to their current thinking and practice in regard to globalization. His conclusions are particularly helpful because he is able to compare his findings with an initial survey conducted in 1983.

Having provided significant leadership during the early efforts at globalization, Donald Shriver reflects on some of the theological assumptions and issues that underlay our efforts to move into the next phase of the quest. He describes what a globalized theological education would look like and discusses some of the major issues to be faced in pursuing that endeavor.

Also included in this volume are the texts of three addresses delivered at the 1992 Biennial Meeting of the Association. Robert Schreiter explores the challenges of contextualization from a world perspective. He discusses three major issues facing contextualization—the uprooting of peoples, how the gospel message is received, and ways of belonging—and concludes with their implications for theological education today.

As an Asian theologian in a Western seminary, Kosuke Koyama is in a distinctive position to investigate the unities and diversities of theological education. The commonalities he discusses include a methodology of mutuality, the knowledge needed by humanity, and liberation from the global prestige system. His investigation of several theological paradigms reveals the intense pressures Western theological education has placed on the theologies being done by those in Asian and other cultures.

The mix of religions and cultures in sub-Saharan Africa provide the perspective from which Mercy Amba Oduyoye analyzes contextualization as a dynamic in theological education. She focuses on the dynamism of cultures, the multireligious nature of African communities, and the impact of pro-justice movements.

Strong voices in the ATS called for the 1990s to be the Decade of Globalization. While there is not consensus on such a goal, these articles, all by colleagues in theological education, provide both fresh thinking and far-sighted vision.

**Globalization and the
Practical Theological Disciplines
Volume XXX, Supplement II, Spring 1994**

CONTENTS

**Globalization and Social Ethics:
Claiming 'The World in My Eye'!**
Toinette M. Eugene
with a response from *Marc S. Mullinax*

Globalization and Mission Education
Jonathan J. Bonk

**Designing an Introductory Course in Liturgy
from a Global Perspective**
Mark R. Francis, C.S.V.

Forming Global Preachers
Thomas A. Kane

Globalization and Christian Religious Education
Ronald H. Cram

Teaching Pastoral Theology from a Global Perspective
Homer L. Jernigan

ERRATA

This volume bears the designation
Volume XXX, Number 1
Autumn 1993

Introduction

William E. Leshner and Robert J. Schreiter

This is the fifth and final volume in a series on the globalization of theological education as commissioned by the Task Force on Globalization of The Association of Theological Schools. The first volume contained a number of studies that assessed the state of the discussion on globalization in theological education and what further directions it might take. The second volume presented six case studies of how certain member schools of the ATS had developed a sense of globalization in their institutions and then built programs to implement their new awareness. The third volume explored how themes of globalization are developed in the so-called "classical" disciplines in theological education, namely, biblical studies, church history, and theology. The fourth volume contained several papers of historical significance to the Association's globalization emphasis, as well as three papers delivered at the 1992 Biennial Meeting, which focused on globalization.

This fifth volume is a companion to the third volume in that it explores globalization in the so-called "practical" theological disciplines. Like its predecessor, it grew out of a conference of theological educators where the six papers published here were presented, discussed, and subsequently refined. The conference was held at the University of St. Mary of the Lake in Mundelein, Illinois, from March 19-21, 1993.

In designing this consultation, the Task Force on Globalization struggled especially with the question of which disciplines to select for examination. The fragmentation of theological education has been a recurring theme in the globalization discussions over the past several years, and the problem reasserted itself as the Task Force pondered which six disciplines to study more closely. In the end, social ethics, missiology, liturgy, preaching, religious education, and pastoral theology were chosen. Such choices admittedly left out other important areas—notably disciplines relating to personal and spiritual formation (such as spirituality and clinical pastoral education) and the variety of forms of supervised ministry. The Task Force has developed plans to address at least both of these areas through special consultations in 1994. In the end, it seemed better to try to address at least some of the disciplines rather than speak to imagined models of a revised curriculum that had not achieved some measure of consensus in the community of theological educators.

Frameworks that were already evident in the 1992 discussions of globalization and the classical theological disciplines were again addressed in the papers in this consultation. The necessary shifts in perspective, the consequent changes in attitudes, the multivalent nature of globalization itself, the classroom as a locus for globalization—all of these themes are found in these papers as well. To these might be added at least two more that occurred especially in the 1993 papers.

The first had to do with the negative aspects of globalization. The papers by Jonathan Bonk, Ronald Cram, and Homer Jernigan call special attention to this. Globalization is experienced in many settings as an unwelcome intrusion by powerful First-World cultures that effectively colonize the minds and bodies of other cultures. This negative dimension of globalization has been noted frequently in the past, but perhaps never so clearly as in some of these papers. Instant communication and relatively easy travel are not necessarily good things. Indeed, they can imprison the mentalities of smaller, more vulnerable cultures and exploit their goods economically and their cultures touristically.

A second theme emphasized especially in these papers is collaboration and the collaborative way that globalization themes are best explored. All of the papers mention in their notes people who have helped the author clarify certain thoughts. In the instance of Toinette Eugene's paper, this is carried even further in the response by Marc Mullinax who, as the reporter for the working sessions on her paper, collaborated in the redrafting of the paper for publication.

The consultations in themselves attempted to model collaboration as the most effective methodology for dealing with globalization themes. The authors of the six papers presented here managed to bring that to a new level.

As was the case with the papers in the third volume, all of these papers make valuable suggestions for organizing syllabi and provide extensive bibliographies that educators can mine for their own purposes. It is the hope of the Task Force on Globalization that this volume on the practical disciplines will help continue what has become a lively conversation on globalization and theological disciplines.

